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# *The Prophet Muhammad ﷺ* *The Best of All Husbands*

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النبي صلى الله عليه وسلم زوجاً

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## Arabic honorific symbols used in this book

(ﷻ) : *Subhânahu wa Ta'âla* — "The Exalted"

(ﷺ) : *Şalla-Allâhu 'Alayhi wa Sallam* — "Blessings and peace  
be upon him"

(ﷺ) : *'Alayhis-Salâm* — "May peace be upon him"

(ﷺ) : *Raḍia-Allâhu 'Anhu* — "May Allah be pleased with him"

(ﷺ) : *Raḍia-Allâhu 'Anha* — "May Allah be pleased with her"

## CHAPTER ONE

### The Prophet's lineage

**H**is name was Muhammad, son of 'Abdullah, son of 'Abdul-Muṭṭalib (whose name was Shaybah), son of Hâshim (whose name was 'Amru), son of 'Abd Munâf (whose name was Mugheerah), son of Quṣay (whose name was Zayd), son of Kilâb, son of Murrah, son of Ka'b, son of Lu'ay, son of Ghâlib, son of Fahr (who was given the title 'Al-Quraysh' and their tribe was also named after him). He was the son of Mâlik, son of An-Nud (whose name was Qays), son of Kanânah, son of Khuzaymah, son of Mudrakah (whose name was 'Âmir), son of Ilyâs, son of Mudson of Nizâr, son of Ma'ad, son of 'Adnân.<sup>1</sup>

The Prophet's clan was known as the Hâshimiyah clan, named after his grandfather Hâshim ibn 'Abd Munâf.

Hâshim was the one who took over the responsibility of providing water and money for the pilgrims' food<sup>2</sup> from the sons of 'Abd Munâf, when they made peace with the sons of 'Abd ad-Dâr and divided responsibilities amongst themselves. Hâshim was a very influential and honourable leader. He was the first to feed the pilgrims of Makkah with *thareed*.<sup>3</sup> His name was 'Amru and he was known as Hâshim, because of the bread he would serve. The word

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<sup>1</sup> Ibn Hisham, 1/1, 2

<sup>2</sup> An amount of money would be kept aside to provide food for the pilgrims who did not have food and/or could not afford it. (Translator)

<sup>3</sup> *thareed*: a dish made from pieces of flat bread soaked in a meat stew

This section consists of two chapters:

Chapter One: The Prophet's lineage

Chapter Two: The Prophet's birth

*hâshim* was derived from *hashm*, which means to break into small pieces, and it refers to his breaking the bread into small pieces (to prepare the meal). He was also the first to establish the two journeys of Quraysh, one in the winter and one in the summer.

‘Abdul-Muṭṭalib was the son of ‘Abd Munâf (who was an honoured and widely acclaimed leader of his tribe. The Quraysh tribe had given him the title of ‘The One who Overflows’ due to his generous nature. He was the one to whom the responsibility of providing food and drink to the pilgrims was given after his brother Hâshim passed away.

## CHAPTER TWO

### The Prophet's birth

**T**he most beloved of the messengers was born in the valley of Banu Hâshim in Makkah, on the morning of Monday, 9<sup>th</sup> Rabee‘ al-Awwal in the Islamic calendar. It was the first year after the incident of the elephant, and forty years after the demise of King Chosroes I. This Islamic calendar date coincides with the 20<sup>th</sup> or 22<sup>nd</sup> of April, 571 CE according to the great scholar Muhammad Sulaymân al-Mansoor al-Farwee, and the astronomer Maḥmood Pâsha.<sup>1</sup>

Ibn Sa‘ad narrates that the mother of Allah’s Messenger (ﷺ) said: When I gave birth to him, a light went forth from my womb, which lit up the palaces of Syria. Aḥmad also narrates something similar to this, from Al-‘Arbâḍ ibn Sâriyah.<sup>2</sup>

As soon as she gave birth to him, she sent word to his grandfather ‘Abdul-Muṭṭalib, giving him the good news of the birth of his grandson. He happily rushed to fetch him and took him inside the Ka‘bah, where he prayed to Allah and thanked Him. He named the child Muhammad — which was then an uncommon name amongst the Arabs — and circumcised him on the seventh day, as was customary amongst the Arabs in those days.<sup>3</sup>

<sup>1</sup> Al Khudree’s lectures on the history of Islamic nations 1/62, ‘*Rahmatul lil alameen*’ 1/38-39. Their conflict about the correct date in April stems from their conflict in calibrating the Gregorian calendar.

<sup>2</sup> Ibn Sa‘ad 1/63

<sup>3</sup> Ibn Hisham 1/59-60, and Al-Khudree’s lectures on the history of Islamic=